THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

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*"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ"* (II. PETER 3: 18).

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## SCRIPTURAL ETHICS.

R. M. B. T.

IN A late article in the *Star*, the writer essayed an explanation in respect of certain *prima facie* contradictory assertions in the Bible relating to the Divine moral character, statements readily used by the infidel, as therein mentioned, in support of his attacks upon religion.

Those apparent contradictions, however, are not the only bases upon which the antagonism of the sceptic is founded, for he voices his opposition also upon such grounds as the miraculous events recorded in the Scriptures, the doctrine of the Holy Trinity, the destruction of the world by water in the days of Noah, the Virgin birth, and similar exceptional events, most, if not all, of which he entirely discards, urging that it is nothing short of an insult to his intelligence to expect him to believe what he can only regard as fictitious and unnatural occurrences.

There is, however, one other rock of offence, and the only one with which it is proposed to deal in this article, namely, that which the opponent of Scripture terms "The loose moral teachings inculcated in the Bible." The writer was on one occasion informed by an objector of this sort that it was due to the demoralizing effects of perusing the Bible that he did not consider it a fit book to put into the hands of the young, and that consequently he would not permit his children to read it. Such individuals will point, for instance, to what they consider to be the gross inconsistencies of certain Biblical characters who, they urge, appear to have received some proof of divine commendation notwithstanding their delinquencies; instancing such cases, for example, as that of the eviction from his house by the patriarch Abraham of his second wife Hagar and her son Ishmael for no apparent fault of hers, but merely to satisfy the demand

of his first wife Sarah that they should be expelled; or the case of the murder of Sisera by Jael, the wife of Heber, the Kenite, when the former, while fleeing from his enemies, was treacherously invited to find shelter in her tent by the latter. They claim that such conduct was both immoral and unpardonable, and that consequently no intelligent person could regard the Bible as the word of a righteous God, adding that even pagan philosophers taught a more exalted morality than this.

Opposition and arguments somewhat similar to these have doubtless come within the experience of many of our missionaries, but, however embarrassing they may at first sight seem to be, they cannot well be altogether refused some degree of consideration, and the question arises how all such perplexing theories of objectors and critics in respect to the inspiration, interpretation, theology, or morality of the Bible can best be met.

Students of Scripture cannot but admit that the Bible is a book full of difficulties. It never seems to have been meant to be an easy one, for there are hidden treasures therein which can only be discovered by persistent and patient study. According to the commentator "Trapp," "Plain places therein are for our nourishment, hard places for our exercise." The Bible is a record written by human beings in human language, and it clearly bears the human impress upon it, for, although the Divine guidance and oversight as guaranteeing the truth cannot be but recognized, it is evident that the individuality of each writer has nowhere been interfered with, consequently the book bears a double character, being at the same time both a divine and a human volume, hence it has been aptly described by a noted theologian as containing a truly human soul and body while the animating spirit was the eternal truth. Is not this, it may be asked, the very keynote of inspiration?

The Bible is a history of rugged times, as described by Bishop Vincent in one of his writings, and as it is an ethnological history it cannot but reflect the features of the ages it represents. It depicts to us an ancient people mainly in a condition of low civilization as compared with that of our own days, people living in times when anything like civilized notions and ideas had not reached their present high level. Being a true history, it correctly depicts not only the nobler and more admirable qualities of the nations and individuals it describes, but also the baser and more sordid sides of their characters. Any history and biography which failed in this important respect could never be a true or reliable one, or possess any real value whatever.

The Bible is not only a history, but in its pages will be found poetry, philosophy, and prophecy as well. It is not a single book although it is but one volume. It is composed of many different books written by different authors at various times of the world's history, all bound together in one volume and designated "The

Holy Bible." These important facts seem to be entirely ignored by those critics who are always so ready to carp at and condemn the sacred volume as a whole.

While studying the Bible, then, we should try to remember that the human element therein, as already stated, has in no case been ever fettered, nor have any of the writers been at any time reduced to the status of mere passive instruments, for any such course would assuredly have been altogether opposed to God's dealings with men as free and responsible agents. How true, then, is the saying that the divine treasure has been given to us in earthly vessels.

The object with which the Almighty has made known to us his word is (1) that we might learn to know him, for to know God, we are told, is life eternal, and (2) that we might learn also to know something of our own selves, our failings and our shortcomings. All such knowledge is just a part of the progressive moral teaching that we find in the scriptures. Just as there has been a steady, forward and upward advance in all branches of erudition since the dawn of the world's history up to our present more enlightened times, be it in the matter of education, philosophy, literature, science, medicine, geography, mechanism, geology, or any other division of knowledge, so has this been the case in respect to moral ideas and moral teachings, and to the careful reader of Biblical history this fact is very apparent. The principle of morality, like that of any other virtue, cannot possibly be evolved at one single bound, but only by slow degrees, here a little and there a little, line upon line and precept upon precept, consequently how rash and unjust it must be to form any hasty judgment in respect to the actions of individuals living in the earlier and less enlightened periods of the word's history by present standards of right and wrong which we as Christian people, living in an advanced civilization, hold and enjoy.

A short but thoughtful article from the pen of the Rev. J. Newland-Smith in a parish magazine which fell into the writer's hands some little time ago, contained a paragraph which gave a clear illustration of the manner in which the moral idea has steadily progressed and advanced from one period of the world's history to another until men had become sufficiently enlightened to receive the more lofty and perfect law, as expounded by our Lord himself, of loving one's neighbor as one's self, and doing unto others as we would wish them to do unto us; and inasmuch as it throws considerable light upon the subject under consideration, the writer ventures to quote that paragraph here in full:

"The critic of the moral teaching contained in the Bible as a rule draws no distinction between its earlier and later books. He will quote a passage from the Old Testament as if it were of equal authority and value with a passage from the New. He will make no difference between the earlier and later parts of the Old

Testament. To him it is all 'Bible teaching,' all equally authoritative. The fault is not entirely his. The blame partly attaches to those who have allowed him to have so imperfect an idea of the nature of the Bible. The moral teaching of the Bible is progressive because it is part of God's gradual revelation of Himself, and it is an interesting study to trace its gradual development. Take for example the Mosaic precept, 'An eye for an eye, and a tooth for a tooth.' To us that seems rather a ferocious maxim. Nevertheless it marks an advance in the development of the moral idea. In primitive times, if one man injured his neighbour, the natural impulse of the injured man was to 'see red,' to 'go for' the offender with all his might, to fire his crops, to maim his cattle, to kill his enemy if he could, regardless of the nature or amount of the injury inflicted on himself. As a rule, too, he drew no distinction between an accidental and a deliberate injury. The injury had been committed, that was enough. You find that spirit in the song of Lamech, where Lamech boasts to his wives, 'I would kill a man who only wounded me . . . If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold' (Gen. 5:23, 24). Then comes the restraining precept, that no more than an eye is to be exacted in vengeance for the loss of an eye, no more than a tooth for the loss of a tooth. The retribution must be commensurate with the offence. Deuteronomy (i.e., the second edition of the law) rises to greater heights—'Vengeance is mine: I will repay, saith the Lord' (Deut. 32: 35), and the moral teaching of the Bible on this point culminates in the Sermon on the Mount, 'Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven' (Matt. 5: 44, 45). But the question may be raised, 'If this last be the true moral standard of God, why was it not made clear before?' And the answer is simple—because men would not have been able to receive it. As a matter of fact, the majority of people are not able to do so even now."

No great amount of argument is needed to show the justification of this conclusion, for it is in evidence all around us in the present attitude of nations and individuals toward one another, wherein we see little else than controversies, jealousies, envyings, and heart-burnings, not to speak of the contentions that are still so rife among the different religious communities in the world even in these days of our boasted and ever progressive civilization.

One is unfortunately unable to offer any explanation or argument that an individual, resolved upon antagonism, cannot in some way or other misjudge or evade, but to a person really desirous of obtaining a knowledge of the truth, there are no embarrassing stumbling-blocks in the Scriptures that cannot be overcome before a spirit of yielding and submission to the will of God. If any man will do his will, said our Lord on one occasion, he shall know of the doctrine whether it be of God or not. An honest

effort to obey God, joined to a spirit of complete self-surrender, is the surest and easiest way to learn and appreciate the great truths of the Bible, for it is only in the presence of such a spirit as this that scriptural difficulties, doubts, and perplexities melt away, and eventually disappear altogether. Our Heavenly Father is ever ready to give us the light and knowledge that we need, and we may say with Robert Browning in "Paracelsus":

> "God! Thou art love! I build my faith on that.
> So doth thy right hand guide us through the world
> Wherein we stumble."

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## WOMEN OF THE BIBLE.

### II.—ELIZABETH.

Willard Done.

The history of the mother of John the Baptist is closely associated with that of the Virgin Mary. She was descended from Aaron, and was married to a priest of the same descent, named Zacharias. She had reached an advanced age at the time when mention is first made of her in Bible history, but she had remained childless. At that time barrenness was a particular source of grief to a Hebrew woman, for the reason that important events seemed to foreshadow the early birth of the Messiah; and it had always been the highest ambition of every Jewish wife to be the mother of the Christ. Hence her own statement that her childlessness was "a reproach to her."

It should be stated, also, that Elizabeth was related to Mary, although she lived in the hill country of Judea, while Mary lived in the Northern province, at Nazareth. Thus the blood of the kingly line flowed in Elizabeth's veins, mingling with the blood of priestly descent.

In the providence of God, the time had come for the advent of the Messiah, and it was necessary for one to go before him and prepare the way. It was fitting that his birth, as well as that of Jesus, already related, should be miraculous. Therefore this woman, Elizabeth, childless and old, was chosen to be his mother; just as Mary, young and a virgin, was chosen to be the mother of Messiah. John, or Jehoanan, as the Hebrew name is given, "the gracious gift God," was to be a gift from Jehovah in very deed, even as Isaac, Samuel, and Jesus were such gifts.

This fact was shown to Zacharias in a most impressive way. He was in the temple performing his priestly duty of burning incense on the altar, when an angel appeared to him, announcing himself as Gabriel, and declaring that Elizabeth, the wife of Zacharias, should have a son. On account of her advanced age, her husband seems to have had the same skepticism regarding this announce-

ment that Sarah felt when the promise of a son was made to her. But because he was a priest of God, and had seen the glorious apparition of an angel, his skepticism must be punished by some such sign as he had asked for. Therefore, he was told he should remain dumb until the birth of the child.

When he came out of the holy place and joined the large congregation praying in the outer court, they perceived from his dumbness and his strange demeanor that he had seen a vision. In their expectation of the Messiah, they naturally set great store by this incident, taking it as another indication of the miraculous advent of the Deliverer. This was just six months before the same angel appeared to the Virgin Mary and announced the birth of the infant Christ. By so much time only was the forerunner to precede the Messiah.

During this period Elizabeth went into retirement in the mountainous region of Carmel, and here Mary came to visit her just after the annunciation. To Elizabeth was given the privilege of being the first human being, after Mary, to whom the parentage and impending birth of Jesus were shown. The happiness of her own approaching maternity and the coming into her presence of the future mother of the Lord, produced in Elizabeth a peculiar excitement which impelled her to predict the birth of a son to Mary. Thus a sympathy and unity of feeling was established between the two women, which manifested itself in the song of praise they sang in the joy of their meeting—the *Magnificat*.

In due time the notable and miraculous birth occurred. As the relatives and friends of the aged mother assembled to congratulate her on the auspicious event, they suggested that the boy be named Zacharias, for his father. But Elizabeth astonished them all by saying, in the most positive way, "His name shall be John;" although there was no one of that name in her family or that of her husband. The miracle of the naming was made complete by Zacharias writing on his tablets, in answer to their inquiries, "His name shall be John." This double acknowledgment by Zacharias and Elizabeth of the precious gift they had received was looked upon by relatives and friends as a further miracle; and we are safe in supposing that not a few of them began to treasure the hope that he was the Christ. And to make a fitting climax to the striking scene, Zacharias was suddenly relieved of his dumbness, and burst forth into a beautiful, triumphant song of praise and gratitude.

This is the last mention of Elizabeth in the Gospels. The brevity of the account of her life is significant, in that it seems to emphasize the fact that her work, like that of her son, was merely preparatory. Though doubtless much pleasant and profitable intercourse occurred between her and her kinswoman Mary, and their children, giving joy and comfort to Elizabeth in her declining years, yet we are safe in venturing the opinion that the mother of John the Baptist was spared by previous death the knowledge of his

self-sacrificing, abstemious life; his vast power in calling the Jews to repentance; his long, lonely imprisonment; his cruel death; the persecutions Jesus endured; and the manner of his death. But may we not think that in the spirit world, with the enlarged, refined knowledge there given her, she was permitted to see and understand the glory of Christ's atonement, the perfect redemption of the world, and the triumph of the resurrection, of which her son was doubtless one of the earliest fruits.

Elizabeth is a perfect type of the woman of faith. Spiritual insight and foresight were strongly manifested by her. What mysterious power it was that enabled her to predict in unmistakable terms the birth of Messiah, on the occasion of Mary's visit to her, is best understood when we remember that her son John was to be filled with the Holy Ghost from before his birth. Under the influence of that Spirit, by which alone it is possible to say that Jesus is the Christ, the unborn babe and his expectant mother bore witness to the great truth of the advent of Messiah. The privilege of being the first mortal to know, through the promptings of the Spirit, of the coming of the Christ, was no small honor. On account of her perfect faith and spirituality, this honor was bestowed upon Elizabeth, and it may also be suggested that this knowledge was given her in order that she might impress it the more forcibly on her son, and prepare him to perform the better his great mission as the forerunner of Christ.

Perhaps another thought may be permitted. It is probable that her knowledge of the coming of the Son of God included a partial knowledge of the nature of his mission. It may have been permitted for her to know that his kingdom was not of this world,—his glory of heaven, not of earth. If this were so, we may suppose that she impressed upon her son the necessity of strict abstemiousness and self-denial in his life, to make him a fully acceptable forerunner of the self-sacrificing Jesus. And in the midst of the widespread misunderstanding of the real nature of Christ's mission, and the terrible persecution which grew out of this misunderstanding, John doubtless stood well-nigh alone in the true knowledge of Christ's divinity; and this knowledge may well be looked upon as a precious heritage from his sainted mother, Elizabeth.

It was indeed a great privilege to prepare for so important a work the man of whom Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist." To be his mother, his guardian, his guide, was an honor second only to that of being the mother of Messiah. "She (Elizabeth) had learned from the spirit of Christ within her, that only one other mother was more blessed in a son than herself. It had been given her to see face to face what Eve and Sarah and Rebekah and Rachael had yearned for, the Hope of Ages in a mother's arms on a mother's breast, and she died happy, as woman before her never died."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, MARCH 8, 1923.

## EDITORIAL:

## SPECIAL CONFERENCE OF THE SWISS AND GERMAN MISSION.

THE recent conference of the Swiss and German mission was held in three groups in three different countries. On Saturday and Sunday, February 10-11, forty-five elders and many local members of the Church assembled at Geneva; one week later, elders laboring in Germany met over two hundred strong in Berlin; and on Wednesday, February 21st, elders in Austria convened in two memorable meetings. Besides the series of meetings held in these three centers, a special meeting was held at Basel, Monday, February 12th, and one at Dresden, Wednesday following.

The conference was called principally for the purpose of meeting the missionaries, that we might partake of one another's spirit and influence, ascertain conditions throughout the various conferences, present policies for the mission, and render such help and give such encouragement as would be possible under the inspiration so characteristic of such assemblies.

Reports showed that the mission generally is in excellent condition. President Serge F. Ballif's untiring efforts during the past thirty months have certainly not been in vain. He is to be congratulated and highly commended for his zeal and energy, for his unselfish devotion to the work of the Lord. His requests to the missionaries have not been "Go and do," but, like the Master's whom he serves, "Come and see." The result, of course, is unity among the elders and an energetic co-operation that has infused life and vigor throughout the mission.

It was particularly gratifying to note the activity of the local Priesthood, many representatives of which are regularly appointed missionaries. The majority of these hold only the office of priest in the Aaronic Priesthood; but like Philip in Samaria, they are presenting the glad tidings most successfully.

Another commendable feature is the effort being put forth by the Sunday-school to become a potent missionary factor. In this it is succeeding admirably. In the first place, the schools in the large branches are completely organized, with classes in every one

of the six departments. The work for the entire year is outlined in harmony with the instructions of the General Board of the Sunday-school Union, and officers' and teachers' preparation meetings are regularly held. In Switzerland a conference superintendency has been appointed, whose duties correspond to those of a superintendency in an organized stake of Zion. Elders Edward Feh, Max Brunner and Jules Breuckle, who constitute this superintendency, are specialists in Sunday-school work, and take joy in bringing the schools up to standard efficiency. A good illustration of the potency of the Sunday-school as a missionary force was given in the report of a little school organized in February, 1921, with eight members. In February, 1922, it had increased to sixty-seven, most of the membership being non-members. It is desirable that the Relief Societies and Mutual Improvement Associations may attain the same efficiency.

In Berlin Local Priesthood and Sunday-school activity was also apparent. Sunday-school efficiency was particularly commendable. Here, too, another equally effective force was being utilized, viz., *music*.

At every one of the five meetings held in Berlin the hall was crowded to capacity; and Sunday evening when "The Martyrs," by Prof. Evan Stephens, was presented by the combined chorus of the three branches in Berlin, eighteen hundred people listened attentively both to the introductory address and to the oratorio, two hundred people being turned away because of insufficient room.

President Howard J. Stoddard, Elder Frederick Radichel, who translated the text into German, Elder Carl W. Ballantyne, conductor, and all who assisted in the preparation of that excellent and memorable meeting and sacred concert deserve great credit.

Not the least interesting feature of this three-fold conference was the meeting held at Vienna. In preparation for it, the elders had secured a Y. M. C. A. hall, had printed and posted placards announcing the conference, and had otherwise extended an invitation to those interested in "Mormonism" to attend the evening meeting.

On the day previous to the conference the Protestant ministers held a special conference, and demanded that the permission to hold the meeting in the Y. M. C. A. hall be rescinded. So, on the morning of the day appointed, elders and saints found themselves without a place in which to meet; but they were neither discouraged nor thwarted. The president of the Relief Society started an enquiry early in the morning, so did several of the they had the choice of three halls. Elders were stationed at elders and one or two other. The result was that by 2 p.m. the Y. M. C. A. hall to notify strangers of the change, and the

final outcome was one of the best meetings, if not the best meeting of the entire series.

It was a joy to associate with the elders and to meet representatives of the branches of the Church in this great mission. May the Lord continue to bless them, to inspire them and to give them power to let their "light so shine among men that they may see their good works, and glorify their Father which is in heaven."

D. O. M.

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## DOING LITTLE KINDNESSES.

Ernest E. Fisher.

An agreeable little incident is related in a recently published autobiography of an American public man. He tells how, when comparatively unknown, he visited our land and called on one of our prominent politicians on some matter of business. Owing to the peculiar complications of the times the statesman was unable to go into the matter. In spite, however, of heavy and pressing political duties, he was graciousness itself to the stranger, saw personally to his welfare, and made every arrangement possible to ensure his comfort during his brief stay. The visitor never forgot it, and ever afterwards retained a warm regard for the man who had gone out of his way to do him a kindness.

Such an incident sets us reflecting. Why recall such a slight service wrought after the lapse of full and crowded years? "Gratitude," says one. "Surprise," says another, "that a man of note should have stooped to do him a service." But may it not be that the story is narrated because the little deed of kindness was held most indicative of the character of the statesman in question? A little open window giving a rare glimpse into his interior being.

There is a sense in which it is easier to do a noble action once in a while than to manifest habitual kindness on a humble scale. Men can and do, on occasions, rise to sublime heights of abnegation and sacrifice. They are then in accord with the innate ambition to do some great thing. Moreover, when great issues are pending, when a general enthusiasm swells around us like a rising sea, when the air is full of lofty challenges, and the world looks on, it is a comparatively easy matter to match ourselves with the great hour; and still the general tenor of a man's life remain drab, uninspired and selfish. It is otherwise with the doing of the courteous deed; the little act of mercy. *That* gets no advertisement or plaudits; brings in its train little of that helpful emotion that accompanies the heroic gesture; is often associated with the trivial and unimportant, and demands a fixity of the generous mood, and graciousness and considerateness of disposi-

tion, that is far less appreciated than it deserves to be. None but those whose lives point constant to love and goodness and humility can fill their days with words and deeds of kindness.

Yet men have no need greater than the need of kindness. In a mixed world such as we inhabit, there is much pain as well as joy, much sordid misery as well as thrilling delights; and most men are conscious of their own incompleteness, and of a heartache that only the sympathy and kindness of friends can relieve. Be it remembered also that this craving for the consideration of others does not arise primarily from those sudden and perplexing tempests that pour down upon our heads in deadly fury, but from the little inconveniences, annoyances and losses that beset our daily path. So much of life is filled with slight duties and small pains, as well as pleasures, that the doing of the little kindly service is the usual one required.

There is thus opened a path for the lowliest of us to the achievement of some good in the world. Many of us are painfully aware that the heroic is not for us, that we are not intellectually equipped to inspire great causes to successful issues; but here is something that calls less for mental endowments than moral and spiritual. These golden opportunities, be it said, lie not upon some tremulous far horizon. They gather round our doors. They sit oft within the family circle. All that is needed is that the eye of the soul should open, and that we should be willing to assist when the occasion arises. The duty, perhaps, appears humble to the proud heart, but the issues thereof may be incalculable and infinite. The kindness may take the form of a word—a cheerful greeting maybe; an inspiring message to an easily dismayed young man; or it may shape itself in a quiet, humble deed, such as an unobtrusive alms to the penniless, a visit to a sick bed; or, such an action as recently came under my observation, when I saw a member of one of our churches return home from sawing logs for a lone widow. It is in the pursuit of such that we lighten the burdens of life for many who are less favoured than we; and giving and doing thus, receive back into our hearts riches of gratitude and of character more valuable, and in the long run more sustaining and more conducive to happiness than the acquisition of vast wealth.

Nor should we be daunted because our deeds seem insignificant. Nothing is insignificant that enshrines love as a dewdrop does the sunlight. The value of any action, ultimately, depends on the motive and principle of which it is the issue. In God's sight the quality of our lives is of more importance than the magnitude of the stage upon which we play our part.

"Bear ye one another's burdens, and so fulfil the law of Christ," is the Apostle Paul's injunction to us. To minister to others, to carry sunshine where the shadows have gathered, and melody where discord has reigned, will win the approval of Him who

said that a cup of cold water given in his name should not fail of its reward.

"Something each day, a smile—
It is not much to give;
But the little gifts of life
Make sweet the days we live.

"The world has weary hearts
That we can bless and cheer;
And a smile for every day
Makes sunshine all the year."

—*Christian Messenger.*

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## "MORMON" ELDER ADDRESSES VARTEG DEBATING SOCIETY.

ONE evening in October last, Elder James H. Western, President of the Welsh conference, delivered an address on "The Philosophy of Mormonism," before the Varteg Debating Society. The address was well received and Elder Western was invited to deliver another in February of this year, the subject to be "Was Joseph Smith Sent of God?"

President Western having been honorably released from missionary service, and having returned home, Elder Don M. Rees kindly consented to take his place. The address was delivered in the evening of the 21st ult., and in writing concerning the meeeting Elder Rees says:

"In spite of the stormy weather, every seat was taken. I was received and treated very courteously, more so than by any other audience I have addressed since coming into the mission field, except audiences composed of members of the Church. I devoted an hour to the subject chosen, and was listened to with marked attention. At the close of my talk, I bore my testimony. Another hour was spent in asking and answering questions, all of which were both intelligent and reasonable. The answers seemed to give entire satisfaction. The meeting had now lasted two hours, but the people were anxious to hear more, and the time was extended half an hour. I was tendered a hearty vote of thanks, and was given a warm handshake by many, and invited to deliver another address before the society in April, the subject to be 'Social Aspects of "Mormonism."' I gladly accepted the invitation.

"During the discussion, the character of members of the Church in Varteg was favorably commented on. One gentleman said: 'I have watched the members of the Mormon Church here very closely, and have never found them to be guilty of evil-doing. I have seen in their lives things that are worthy of emulation by

other people.'" In closing, Elder Rees says: "I distributed many tracts and pamphlets, and derived a great deal of joy and satisfaction from the evening's proceedings."

## TEN RULES ON THE HOLDING OF HUSBAND.

THE Legal Aid Society, New York, U. S. A., after holding four thousand conferences for domestic disarmament, has issued the following rules on the holding of a husband:

1. Don't be extravagant. Nothing appeals more strongly to a man than economic independence.
2. Keep your home clean.
3. Do not permit your person to become unattractive. A slovenly wife makes a truant husband.
4. Do not receive attentions from other men. Husbands are often jealous and some are suspicious without cause. Do not supply the cause.
5. Do not resent reasonable discipline of children by their father.
6. Do not spend too much time with your mother. You may easily in such way spend too little time at home.
7. Do not accept advice from the neighbors. Have a plan of your own. In all such cases consult with your husband.
8. Do not disparage your husband.
9. Smile. Be attentive in little things. An indifferent wife is often supplanted by an ardent mistress.
10. Be tactful. Be feminine. Men in the last analysis are but overgrown children. They do not mind coaxing but they resent coercion. Femininity attracts and compels them. Masculinity in the female repels.

## FROM THE MISSION FIELD.

**Merthyr Branch Re-organized.**—On Sunday, the 25th ult., the Merthyr branch, Welsh conference, was re-organized by Conference President Don M. Rees. Brother David T. Rossitter was honorably released as president of the branch, and was tendered a vote of thanks for his faithful labors. Elder Fredrick P. Jones was set apart as president, with Brothers Morgan Jones and Joseph Rogers as his first and second counselors respectively.

**Gainsboro M. I. A. Re-organized.**—Sunday, the 11th ult., President George Osmond Hyde, of the Hull conference, met with the saints of the Gainsboro branch and re-organized the Mutual Improvement Association. Elder Edward L. Burton, who had been transferred to another field of labor, was honorably released

as president. The following organization was effected: Elder Horace Y. Whittle, president; Mary Alma Storry, first counselor; Florence Coles, second counselor; Elsie Godfrey, secretary; Elder Donald E. Rose, class leader.

**Arrivals and Appointments.**—The following missionaries arrived in Liverpool Saturday morning, the 3rd instant, per s.s. *Montclare*. For the Swiss and German mission: Wilford W. Bartschi, Nonnan. Idaho; E. DeMar Anderson, Fairview, Utah; Frank Kenneth Brown, Salt Lake City; Henry Dubach, Wayan, Idaho. For the Netherlands mission: John Borger, Ogden, Utah. For the British mission: James D. Moyle, Salt Lake City, appointed to labor in the Norwich conference.

**Meetings of Traveling Elders.**—The regular monthly meeting of the traveling elders of the Norwich conference was held at 43 Cobbold Street, Ipswich, on the 24th ult. Owing to the illness of Elder Floyd A. Bailey, President Joseph Coulam and Elder A. Lewis Elggren were unable to attend. Elder William E. Allen took charge. Favorable reports were given by all the missionaries, after which they were addressed by Elder Allen.

The traveling elders of the Sheffield conference met in their regular monthly Priesthood meeting, Saturday, the 17th ult. The reports of the brethren showed that the work is progressing throughout the conference; many new investigators are attending the meetings. Good counsel was imparted by President J. W. Ernest Tomlinson and many helpful suggestions were given by Elder William Blackburn, a veteran in the Church.

**Baptisms.**—On Sunday, the 24th ult., a baptismal service was held at Feversham Street Baths, Bradford, Leeds conference, President Guy A. Poulsen in charge. After singing and prayer, short addresses on baptism and divine authority were delivered by Elders Ralph S. Gray and Aaron P. Leishman, respectively. Ten candidates were baptized by Elder Lester W. Fry and President Guy A. Poulsen. At a confirmation service, held later, Elder Grant Y. Anderson gave a short talk on the Holy Ghost, and the new converts were confirmed by the elders of the conference.

Sunday afternoon, the 25th ult., a baptismal service was held at the headquarters of the European mission, 295 Edge Lane, Liverpool, at which time two members were added to the Liverpool branch. They were baptized by Elder John Robinson and confirmed by Elders William A. Morton and David W. Goddard.

**Socials.**—A delightful social was held in the Latter-day Saints' chapel, Sheffield, Saturday evening, the 17th ult., under the auspices of the Sheffield branch Sunday-school, Brother Herbert Stagg in charge. Conference President J. W. Ernest Tomlinson and all

the traveling elders of the Sheffield conference were in attendance. An entertaining program was given by the young lady members of the school. Elder James Brook, in behalf of the superintendency, presented the children with books.

On Wednesday evening, the 14th ult., the annual Sunday-school social of the Hull branch, Hull conference, was held in Foresters Hall, Hull. It was under the direction of Superintendent David D. Lauph, who was ably assisted by the officers and members of the organization. A well-arranged program was rendered, following which all present took part in a series of games, after which refreshments were served. President George Osmond Hyde, Elders Marion Rogers and David D. Lauph were in attendance, also Elder John F. Oleson and wife, visitors from Salt Lake City, and a large number of saints and friends.

On Monday evening, the 19th ult., the York branch of the Hull conference gave a delightful social. Elder K. Marsel Widtsoe was in charge of the program, which consisted of songs, readings, recitations and games. A dainty supper was served. President George Osmond Hyde, Elders Harvey, Widtsoe, Rogers and Oleson were in attendance, as well as a large number of saints and friends. The social, which was the first held in the York branch for years, was highly successful.

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**Branch Conferences.**—A very successful conference of the York branch, Hull conference, was held in the branch meeting-room, 46 Blossom Street, York, Sunday, the 18th ult. Both sessions were conducted by Branch President Alpheus Harvey. The afternoon meeting was addressed by Elders Alpheus Harvey, K. Marsel Widtsoe and Marion Rogers. Despite a raging snow storm there was a large attendance of saints and friends at the evening session, all of whom listened attentively to spirited Gospel discourses delivered by Brother Gardham Stainton, Elder John F. Oleson, and President George Osmond Hyde.

On Sunday, the 18th ult., the Halifax branch of the Leeds conference held a conference at 4 Bedford Square, Halifax. The afternoon meeting was conducted by Sunday-school Superintendent George H. Smith. A pleasing and instructive program was rendered by members of the respective classes. At the evening meeting addresses were delivered by Elders Grant Y. Anderson, Wallace Galbraith, and President Guy A. Poulsen. Sisters Lily Cook and Edith Palfreyman sang a duet.

Sunday, the 25th ult., a conference of the Ipswich branch, Norwich conference, was held. At the Sunday-school session, which was conducted by Sister Harriet Barker, interesting events in the early history of the Church were related by the following members of the theological class: Alex. Gooding, Alice Shelley, Joseph Shelley, John Arnold, Rose Pooley, Gladys Barker, and Nora Hindes. At the afternoon meeting Gospel discourses were

delivered by Elders Aamodt and Tolboe. The speakers at the evening service were Elders Dent, Whetton, Peterson and Allen.

The Leeds branch of the Leeds conference held a successful conference at 38 Park Square, Leeds, Sunday, the 25th ult. Besides a goodly number of saints and friends, there were in attendance: President and Sister Guy A. Poulsen, Elders Ralph S. Gray and W. Scott Day. The afternoon session was conducted by Sunday-school Superintendent Samuel Mitchell and was devoted principally to Sunday-school work. At the evening meeting addresses were delivered by Elders Ralph S. Gray, W. Scott Day and President Poulsen. Sister Poulsen sang a solo and Sister May Harper played a violin solo.

## EARTHLY AND HEAVENLY INTEREST.

BEN ADAM had a golden coin one day
Which he put out at interest with a Jew;
Year after year, awaiting him it lay,
Until the doubled coin two pieces grew,
And these two four—so on, till people said,
"How rich Ben Adam is!" and bowed the servile head.

Ben Selim had a golden coin that day,
Which to a stranger, asking alms, he gave,
Who went rejoicing on his unknown way.
Ben Selim died, too poor to own a grave,
But when his soul reached heaven, angels with pride
Showed him the wealth to which his coin had multiplied

## DEATH.

SANDS.—Febrnary 20th, 1923, Alexander Sands, of Glasgow, Scotland. Mr. Sands, who died snddenly of heart failure, is survived by his wife, Sister Sarah Martin Sands, a member of the Glasgow branch, and two children. Funeral services, conducted by President John B. Cummock, were held at the residence of the deceased, on the 22nd ult. The following Elders were in attendance: Harvey H. Glade, Osmond O. Jorgensen, and Marqnis I. Batty.

CONTENTS:

Scriptnral Ethics ... ... ... 145
Women of the Bible ... ... 149
Editorial: Successful Conference of the Swiss and German Mission ... ... ... 152
Doing Little Kindnesses... ... 154
"Mormon" Elder Addresses Varteg Debating Society ... 156
Ten Rules on the Holding of Husband .. ... ... ... 157
From the Mission Field ... ... 157
Poetry: Heavenly and Earthly Interest ... ... ... ... 160

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